

The

Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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Missions conference

Youths admonished, 'Be open to calling'

By Tim Nicholas

Home Mission Board staffer Esther Burroughs told a group more than 260 high school students from across Mississippi that a "complete stop" is necessary to "discover what your involvement ought to be in missions."

Mrs. Burroughs, assistant director of the HMB's Special Mission Ministries Department, was speaking to the Youth Missions Conference, April 5-6 at Gulfshore Baptist Assembly, Pass Christian.

"Pull over to the side of the road to a complete stop, tune in, and

"She saw the love of God wrapped in a box of cookies."

acknowledge (God), and listen to what others say about their lives," she suggested. "Look for ways to be involved in your world."

Mrs. Burroughs said she sent a group of young people on a mission trip to Ocean City, Md. The group decided to make it an energy-free trip. They would ride their bicycles to the site (a day away), sleep on the floor, use no electricity — even to eating only cold sandwiches. They decided to make a present to the city of a cleanup. They picked up bag after bag of refuse. The city paper featured them on the front page — publicity the local Baptist church could not have gotten if the group had only come to witness.

And the group visited shop owners, taking cookies they had baked before

arriving. One ship's captain refused the gift and was rude to the kids. The next day the captain's wife phoned, asking to speak to the church pastor. She said she couldn't sleep after hearing of the group's attempt at kindness. Said Mrs. Burroughs, "She saw the love of God wrapped in a box of cookies."

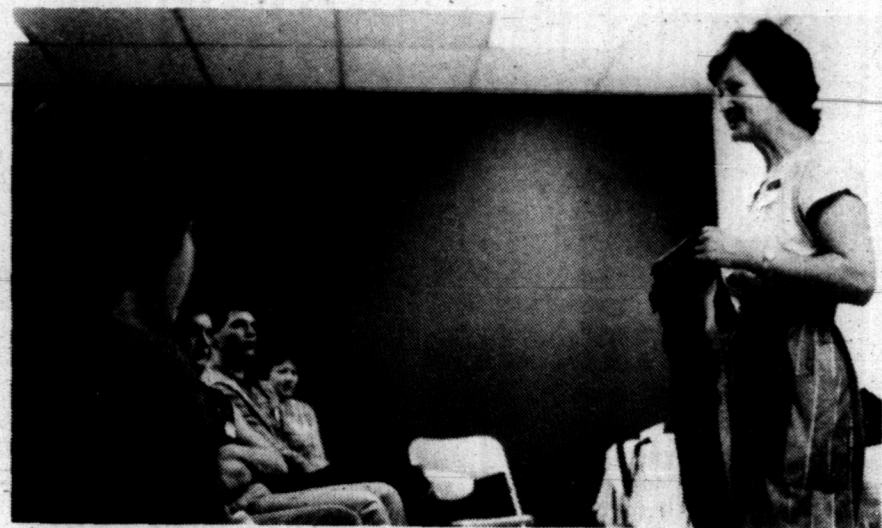
Bob Simmons, former missionary to Hong Kong, now a faculty member at New Orleans Seminary, told the story of the beginning of the missionary movement in Acts 13, where Paul and Barnabas were sent out. "Decisions have to be made," he said. "Some went, some sent..." He told the youth to be "open to the calling and prepare their lives for the calling."

Mrs. Burroughs told the youths to "start listening to your world with your heart as well as your ears and look to see how you can use the gift God has given you."

The conference included sessions with missionaries from around the world and music led by Byron Cutrer of First Church, Greenville, and David Raddin of First Church, Brandon. Missionaries included Cheryl Cox, Burkina Faso; Debbie Gilbert, summer missionary to Jordan; Scotty Goldman, summer missionary to Taiwan; Glenn Shows, former US-2er; Mr. and Mrs. Bob Simmons, former missionaries to Hong Kong; Mr. and Mrs. Jim Slack, Philippines; Mr. and Mrs. James Young, Bangladesh.



Esther Burroughs, a staffer with the Home Mission Board, brought several messages of involvement to the youthful participants.



Cheryl Cox shows a snake skin that friends skinned in Burkina Faso where she and her husband Larry work in agriculture.



From left are youths from First Church, Biloxi, getting fresh air between sessions at the Youth Missions Conference at Gulfshore: Julie Narbo, Evelyn Minton, Tina Ross, and Michelle Jarrett.



A panel of missionaries are introduced to participants at the Youth Missions Conference by D. P. Smith (far right), consultant on the Woman's Missionary Union Staff of the Mississippi Baptist Convention Board. From left they are Bob Simmons, formerly missionary to Hong Kong, now at New Orleans Seminary; Cheryl Cox, Burkina Faso; James Young,

Bangladesh; Mary Simmons, formerly Hong Kong; Scotty Goldman, former journeyman to lawman; Debbie Gilbert, summer missionary to Jordan; and Jim Slack, Philippines. Miss Smith was to be appointed Tuesday to serve as an artist in Ivory Coast, West Africa.

Congress issues "appeal to Christians of world"

MOSCOW — The 546 delegates of Evangelical Christian-Baptist churches in the Soviet Union meeting in the 43rd All-Union Congress here issued an "appeal to all the Christians of the world."

Its text reads in part: "The theme of our 43rd Congress was 'Let your light so shine before men' from Matthew 5:16... we call upon all Christians to be more deeply committed to proclaiming the Gospel to the sinners, to the ministry of charity and to those far from us..."

"We thank God for the peace in Europe for 40 years... at the same time we are alarmed by... international tension... and the threat of nuclear holocaust."

"We are glad the government of our great nation... has made a non-first-use decision, and we urge fellow believers to prompt (their) governments to join this decision."

"We agree with Duke K. McCall, Baptist World Alliance President, who said: 'Because the Lord has given us the sacred gift of life we should

oppose the arms race... and should implement the mutually verifiable arms reduction program until all swords are beaten into plowshares (Isaiah 2:4)'... Our Lord also said, 'Blessed are the peacemakers'.

"God created the heaven and the earth. The Psalmist shows this in Ps. 18:2. It is painful and horrible to hear that the United States are working out plans of deploying nuclear weapons in the outer space. It must not be permitted. Our congress dates coincide with the beginning of new US-USSR talks in Geneva. Let us pray for their success."

"This year will see the 40th anniversary of the victory of our people and our allies in World II and 10th anniversary of signing the Helsinki Final Act. We call upon Christians all over the world to intensify their prayers for peace and cooperation."

"On the eve of Christ's resurrection we greet you, dear brothers and sisters, in fraternal love, with the ancient appeal: 'He has risen indeed!'"

40 members, 40 baptisms

BUDAPEST — Hungarian Baptists had an extraordinarily high attendance at their annual conference the last week of March when 290 out of 300 possible delegates and 100 guests gathered in Budapest.

In his first report as president of the Union Janos Viczian emphasized the call to evangelism and brought the news of 330 baptisms in 1984, the highest number of baptisms during the last ten years. One church, with a previous membership of 40, baptized 40 persons.

SOUTHERN BAPTIST HISTORICAL SOCIETY
MEMBERSHIP AND ARCHIVES
Nashville, Tennessee

Editorials..... by don mcgregor

May 19 for day of prayer

The presidents of all of the state conventions within the Southern Baptist Convention framework have called upon Southern Baptists to establish May 19 as a day of prayer for the Southern Baptist Convention, which is June 11, 12, and 13.

The presidents met last week at St. Louis in a meeting set up by Charles Pickering, president of the Mississippi Baptist Convention.

Twenty-three of the 37 state convention presidents were present at the meeting, according to news reports; and all concurred. Pickering told the Baptist Record that of the 14 not pre-

sent, six agreed with the concept ahead of the meeting; and the other eight agreed with the idea upon being contacted during the course of the meeting.

Pickering is to be commended for initiating this gathering of Southern Baptist Convention leaders for this purpose. Surely we stand in need of the Lord's intervention; and without it we have no hope. We have no other hope anyway, but this meeting served us well in calling our attention to this. Southern Baptists probably have more failings than we are aware of, but one of them of which we are aware

is the feeling that we are so well organized that we can get along for awhile without the Lord's help.

We can't do it. It just won't work. And we've run out of time.

The entire statement by the state convention presidents follows.

Statement issued by presidents of state Southern Baptist conventions, St. Louis, Missouri, April 12, 1985

Southern Baptists have the greatest opportunity in history to reach the world with the love of Jesus Christ. We believe God will hold us accountable

(Continued on page 11)

Messengers must be elected

Being a messenger to the Southern Baptist Convention in June in Dallas will not be an easy task. According to all predictions, this year's messengers will be called upon to make difficult and far-reaching decisions.

The most difficult factor of all in the decision-making process is that the body is evidently critically divided, and votes may follow heated discussions. This may be one of the more vitriolic conventions within memory.

Yet, we must meet. We have many decisions to make relating to the nature of our work, and messengers from the churches need to be present for those decisions.

A great deal of the time, churches wait until the last minute to elect their messengers. But housing arrangements must be made, and those who are going need time to take care of those matters. If the messengers have not already been elected, it is not too early to take care of that decision.

Dallas has a wealth of hotel rooms, and there are many suburban cities with additional rooms. The question is, how far away will someone have to stay? And it must be remembered that a record attendance is predicted for this year.

There are other factors that need to be remembered also as churches prepare to elect messengers and messengers prepare to be at the convention.

First, it must be remembered that those who are elected by the churches are messengers, not delegates. The church elects people to go to the conventions because they have confidence in those who are elected. The church is not to tell the messenger how to vote on matters after he arrives at the convention. That is not baptistic and is contrary to Southern Baptist Convention polity. The church elects the messenger and then leaves him free to vote his own convictions. He may be instructed on the issues,

but he is not to be instructed on how to deal with them.

Then when he gets to the convention, the messenger needs to remember that he is participating in a convention and is not a delegate to a denominational meeting. There is a great deal of difference.

The word, "convention," was selected with great care by our predecessors as Southern Baptists. Their creation was to be a federation of independent churches, each retaining power for itself. The messengers to the Southern Baptist Convention in June in Dallas will not be voting on what churches are to do but only what Southern Baptists are to do with what is entrusted to them by the churches.

There is no denomination. The convention lasts but three days, and it's over. There is an Executive Committee, but its only function is to carry out the directions of the messengers as they assemble for the convention. The convention cannot do that



...on Cooperative Program Day

April 21, 1985

because with the final amen it is over. So there must be a functioning body. It has no authority over churches, however; and the only authority it has over other Southern Baptist bodies is what is delegated to it by the convention.

More and more there is creeping into our conversation such phrases as "our 14 million-member denomination." It is not so. There are 14 million Southern Baptists, but they are members of no denomination. The on-

ly thing they are members of is a local church. About 20,000 of them make up the convention each year.

So let's keep our perspectives straight, and let's enter into concerted prayer for this convention. It may be the most critical ever. It does indeed seem that only providential intervention can bring about a harmonious spirit.

And if messengers have not been elected, it is time to take care of that.

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Guest opinion...

A miracle at Chesterville

By Gregg Thomas

A miracle of the Lord is the only way to describe the construction of a new educational facility at Chesterville Church, Tupelo. The miraculous aspect is the amount it cost to build the facility and the tremendous response of the church membership to build it on a "pay as you go" basis.

Chesterville is located five miles west of the Tupelo city limits in an area that is experiencing rapid residential growth. Projections are that much of the suburban growth from Tupelo will be in the Chesterville area over the next few years, giving the church tremendous growth potential. Realizing that and looking at the church facilities, church leaders and I recognized two pressing needs: more educational space and enlarged fellowship facilities.

Both of these needs would have to be met if the church was to be able to develop the type of ministry which

would reach the people moving into the church field. In fact, from the summer of 1983 until the summer of 1984 the average Sunday School attendance at Chesterville doubled from the 30's into the 60's and low 70's.

In April of last year the church elected a Building Planning Committee to study the current needs, future growth potential, and present ability to enlarge the facilities. Out of these meetings came the recommendation to build a two-story educational facility at the rear of the present fellowship building. This structure would provide an enlarged fellowship hall on the ground level as well as a large Preschool room for Sunday School, Church Training, Mission Friends, and Preschool Church. Restrooms and closet space would also be provided on the ground level with three large classrooms upstairs. This was looked upon as a "first phase" building project which would provide facilities to

comfortably house up to 125 in Sunday School, well within the short-term growth potential of the church.

Then came the matter of financing the construction project. I just could not in a good spirit lead the church to go into debt to the extent that would be necessary to finance the new building, particularly as we are at a time when we are upgrading our church's ministry in all areas. So, after much prayer, I presented to the Building Planning Committee a way of getting the needed facility without putting the church into a long-term debt situation. The plan would involve the sacrificial offerings of the church families to purchase materials with the men of the church doing the actual construction work (Chesterville is blessed with carpenters, an architect, and electricians within its active membership).

The plan was enthusiastically accepted, and June 3 marked the first

Sacrifice Sunday. On that day more than \$6,000 was given toward construction of the new building.

This was the most money ever given for anything in one Sunday at Chesterville and was given above the regular church offering for the day! The following week the ground was broken and construction began. The men of the church worked Saturday after Saturday throughout the summer with the ladies preparing meals for them. Subsequent Sacrifice Sundays netted an additional \$4,000. The facility was ready for use on the first Sunday in October to coincide with the beginning of the new church year.

When the building was dedicated February 24, it was dedicated debt-free, and the total cost for the new facility was a little over \$10,000. Only the Lord could have provided this type of facility for this price. It is indeed a miracle!

Thomas is Chesterville pastor.

Two black MBC churches are thriving, winning lost

By Don McGregor

Rossi Francis and Eddie Jones, two Mississippi Baptist pastors, have formed a fellowship all their own; and it is proving to be a valuable asset to both of them.

They are the pastors of the first two black Southern Baptist congregations in Mississippi. Jones' congregation was the first one to be formed, but it is a mission of Ingalls Avenue Church in Pascagoula. Francis' congregation is an organized church and is the first black Southern Baptist church to be organized in Mississippi. It is Faith Obedience Baptist Church in Biloxi.

The Faith Obedience name was chosen for a special reason, Francis

relates. Though he knew that the Lord was calling him for a special purpose, he had not determined what it was to be. He has been in the Air Force for 12½ years and has been at Keesler Air Force Base at Biloxi for several years. For 3½ years he has been leading Bible study on the base, but he lives off base.

He says his heart was burdened because so many people were still perishing all around him, and he started a church in his home. That was in February of 1984. The congregation of 20 to 25 per Sunday soon outgrew the home, and in faith and

obedience the group began to look for a larger building. They found it and began meeting in it in June of 1984. In July dedication services were held. Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board, was the speaker.

In order to find the proper approaches to what the group was trying to do, Francis got in touch with Gulf Coast director of missions Bobby Perry. Francis had been a Southern Baptist through his work with Milton Boyd at Westside Baptist Mission in Montgomery, Ala. He has continued his Southern Baptist affilia-

tions in Mississippi.

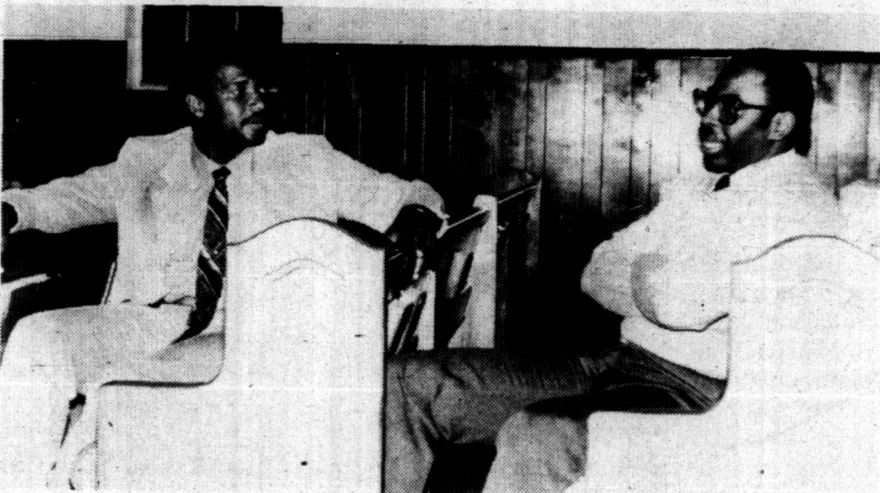
Some of the congregation were National Baptists before joining Faith Obedience, and others were unaffiliated Baptists. There has been little resistance to the transition to being Southern Baptist, he noted.

"The fact is that we're not so much Baptist as we are Bible believing," he said. "We work with people. We just have people in church. I know we're the first Black Southern Baptist church in Mississippi, but in reality we're just a church. We're not so much black Southern Baptist. We're just Southern Baptist." And in actuality, it

is not a completely Black church. There are a couple of white children in the Sunday School. Francis said, "We're trying to reach souls and spread the gospel. We're trying to get people identified with the Lord. We deal with people as people." He added that "we should all get our hands together and sweep through this state."

"I wish I could be full time," he added; "but as you use what you've got, God opens doors." He is a Tech Sergeant in the Air Force and deals in logistics. His work is from 7 a. m.

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Eddie Jones, left, and Rossi Francis compare notes following prayer service at Christ Temple, Moss Point. Faith Obedience in Biloxi has prayer meeting on Thursday evening.

The Baptist Record

State convention leaders discuss SBC controversy

By Bob Terry

Baker James Cauthen dies of heart attack

Baker James Cauthen, 75, retired executive director of the Southern Baptist Foreign Mission Board, died April 15 at home in Richmond.

After 25 years as head of the largest missionary force among Protestant denominations, Cauthen retired in 1979. He and his wife Eloise had served as missionaries to China, twice evacuating — first for World War II and then for the communist takeover. After six years as pastor of Fort Worth's Polytechnic Baptist Church, the FMB elected him secretary for the Orient. Then when M. Theron Rankin, the FMB's executive secretary died in 1954, Cauthen suc-

ceeded him.

Cauthen continued his missions advocacy after retirement by teaching at Golden Gate Seminary, 1980-81 and 1982-83 academic years, then at Southwestern Seminary, 1983-84. He suffered a heart attack in 1977 and had a stroke in October 1984.

He is survived by his wife, Eloise Glass; two children, Carolyn Mathews of Santa Fe, N.M., and Ralph B. of Greensboro, N.C.; and two grandsons. Services were to be held today at First Church, Richmond.

A more complete story on Cauthen's life will be in next week's Baptist Record.

ST. LOUIS (BP)—Concern about the controversies engulfing the Southern Baptist Convention brought all together the presidents of 23 state Baptist conventions for prayer and discussion.

The meeting took place April 11-12, and was the first time in history that state presidents have met at their own initiative to discuss issues facing the national body.

According to convenor Charles Pickering of Mississippi, the presidents agreed that the volatile rhetoric of the controversies "jeopardize the opportunity Southern Baptists have to reach the world with the love of Jesus Christ."

Pickering, an attorney from Laurel, Miss., was one of nine state convention presidents serving on a steering committee for the meeting. The state convention leaders met privately Thursday night and Friday morning prior to inviting the press in for a briefing.

The presidents released a statement and a news article concerning their meeting and spent about an hour answering questions.

In the prepared statement the presidents declared: "The manner in which the present controversies are being discussed among Southern Baptists, in many instances, diminishes our ability to reflect Christ's love to the world, limits our ability to carry out the Great Commission, and diverts our attention from the responsibilities God has given us."

Pickering said the presidents are concerned that Southern Baptists might not be able to seize the opportunities of Good News America (a 1986 evangelistic campaign), Bold Mission Thrust, and other evangelistic opor-

tunities if convention rhetoric is not toned down.

"We believe we reflect the vast majority of Southern Baptists who fear we have been diverted from our major task. We want to get on with our missions and evangelism efforts," Pickering told a Friday morning news conference.

The presidents called the personalities involved in the controversy "sincere people seeking to serve the cause of Christ" but urged all participants to "reflect the character of Christ in their discussions, articles, and statements."

"The true evidence that the cause

of Christ is being served is in reflecting love," the statement continued.

In an unanimous action, the presidents called on Southern Baptists to set aside May 19 as a day of prayer for the annual meeting of the Southern Baptist Convention in Dallas and offered three suggestions to relieve mounting political pressures.

During the day of prayer, the presidents asked Southern Baptists to pray that: revival and spiritual awakening will break out within the denomination, that under the leadership of the Holy Spirit healing and

(Continued on page 4)

540 volunteers in Rio see 4,000 professions of faith

By James H. Cox

LOUISVILLE, Ky. (BP)—A team of 540 volunteers, the largest simultaneous evangelistic effort in the history of Southern Baptist mission work overseas, have reported approximately 4,000 professions of faith in Brazil.

The week-long crusade in greatest Rio de Janeiro, sponsored by the Brazilian Baptist Association of Rio and the Southern Baptist Foreign Mission Board, involved "more Southern Baptist volunteers working a single evangelistic effort at one time than ever before" on a mission field, said Wayne Dehoney, coordinator and organizer of the crusade.

Dehoney is a former president of the Southern Baptist Convention.

The team included 80 preachers, who led simultaneous evangelistic services in 80 churches in the greater Rio area, 40 medical and dental personnel working in 25 clinics in the slums of Rio, musicians and lay persons organized into teams for street witnessing, and leading training sessions in Brazilian Baptist churches.

Dehoney said 40,000 persons attended a kick-off rally Sunday, Mar. 10, in a soccer stadium. Net results were more than 2,000 decisions, including more than 1,000 conversions.

(Continued on page 4)

National COM rally coming to Mississippi

A Choctaw Indian stickball demonstration, Mississippi catfish, arts and crafts teaching displays, and an old fashioned sing out will all be a part of the 1985 national Campers on Mission Rally at Kosciusko, Miss.

The rally, hosted by the Mississippi chapter of Campers on Mission will take place June 19-23, at the Central Fairgrounds at Kosciusko, Miss. Space is available for all sizes of rigs and there is a wooded area with shower facilities for tenters.

After a witnessing and sharing time on Wednesday evening, June 19, with a separate program for children, buses will leave the next morning for Philadelphia where Mississippi Campers on Mission helped build the Bogue Chitto Baptist Church. Choc-

taw Indians will provide the program that day, including the stickball demonstration and a traditional Choctaw dinner on the grounds.

The next day, June 21, special events for the children include a fishing rodeo and swimming. For the adults on Friday evening there will be a Mississippi catfish supper, followed by a sing-out.

Saturday will include workshops and seminars concerning campcraft and camp ministries. And Sunday worship will feature John McBride, director of the Mississippi Baptist Convention Board's Cooperative Missions Department, as speaker.

To pre-register, write Mae Price, Rt. 10, Box 468, Columbus, Miss. 39702. May 10 is the deadline.

540 volunteers in Rio see 4,000 professions of faith

(Continued from page 3)

Greetings were read from former U.S. President Jimmy Carter and a pledge for prayer support for the crusade from Kentucky Gov. Martha Layne Collins. Similar expressions came from the governors of Alabama, Georgia, and South Carolina.

Nilson Fanini, past president of the Baptist Convention of Brazil and pastor of First Baptist Church, Niteroi, addressed the crowd.

From there, 120 buses brought the crowds to crusade services throughout the week in the churches.

Revival Results

First Church, McComb: Go Tell Crusade; Freddie Gage, Texas, evangelist; 250 professions of faith representing 50 churches from six Mississippi counties and one Louisiana parish; First Church baptized 20 and forwarded other names to other churches; average attendance, 1,280; last service attendance on Wednesday, 1,700; Dave Stanley, stepbrother of Elvis Presley, special guest; Alan Day, pastor.

Friendship East Church, Charleston: 125th birthday; April 14; special music was furnished by Jennifer Thomas, Miss Clarksdale 1985; lunch was served following the morning service; Jonathan G. Thomas, pastor.

Weathersby Church, (Simpson): March 22-24; youth team from Mississippi College, Mark Cook, pastor; Lee Kirk, choir director, and David Nowell, pianist, led the revival.

Sixty-two churches and several missions were in simultaneous revivals, all with American preachers.

Preliminary reports at a victory breakfast Friday morning, Mar. 15 indicated over 1,400 professions of faith recorded in the churches and at least twice that number of other decisions, according to Dehoney. In one church the American support team all came forward in the service to rededicate themselves.

The largest single group of Americans in the crusade included 33 persons from First Baptist Church, Norfolk, Va. The group included a 12-member choral ensemble called "One Voice" which performed at the rally in churches and at a ferry where a half-million persons cross water daily.

Evangelistic services were conducted each evening for four hours, with 10 minutes' preaching, then witnessing with bilingual tracts and music. Over 2,000 conversions were reported in these meetings at the ferry during the week.

Fanini, who had spoken at the Sunday afternoon rally, estimated that final results of conversions would be "in the neighborhood" of 4,000. Churches, he noted, were organized for immediate followup.

Three associations were involved and buses transported the group from the hotel to four "stations" in the area, with some as far away as 50 miles.

The medical team of about 40 doctors, nurses, and dentists worked in clinics in the slums. They reported numerous conversions as well as ministering to hundreds of persons who had never seen a doctor or dentist in their lives.

It was the "greatest experience of my life" said Robert McKechnie, a physician and member of Walnut Street Baptist Church, Louisville, Ky. He said he "wept more" in this one week than he had in "all my life put together"—tears of "compassion, joy and fulfillment."

Said Tom Evitts, who preached at Camp Grande and is pastor of First Church, Clarksville, Ind.: "From the first service the little church was packed. Through the windows, out the doors and into the streets I never saw such a hunger for the gospel."

One church of 43 members reported 65 professions of faith.

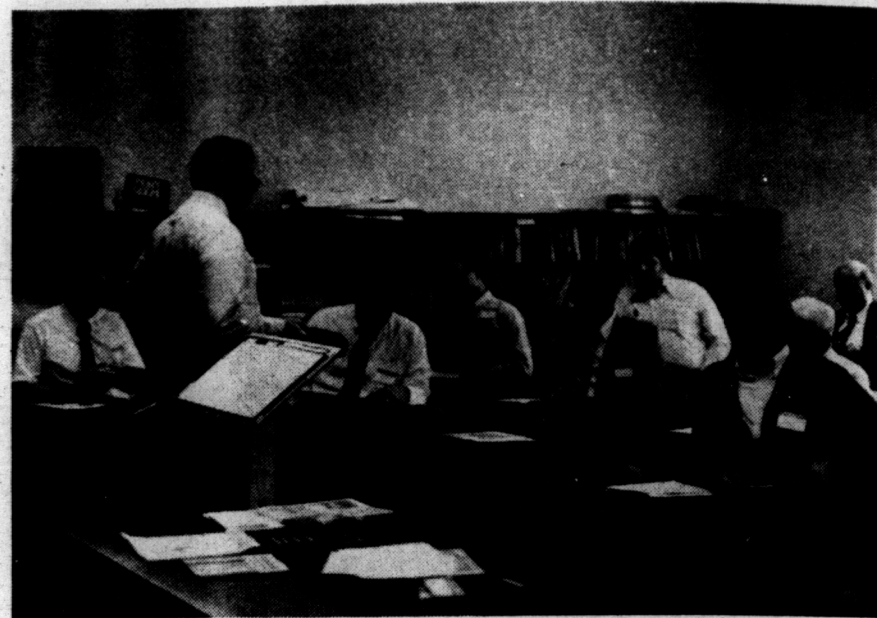
Many teams raised money to complete building programs, buy property, start new missions and purchase supplies for the Sunday school.

The crusade was initiated by an invitation from Fanini for Dehoney to organize the group and bring them down. The Brazilian convention formally extended the invitation and the Foreign Mission Board gave full assistance in materials and mission support on the field.

A chartered airplane took the group from Atlanta, with the overflow going from Miami on a regularly scheduled airliner. A total of 540 Americans from 17 states and 120 churches were involved.

Brazilian Baptists, according to Dehoney, have already requested that the crusade be repeated next year in both Rio and in Sao Paulo.

Jim Cox is associate editor of the WESTERN RECORDER, the newsjournal of the Kentucky Baptist Convention. Some material for this story was contributed by Bob Allen of Southern Seminary.



Ken Anderson, pastor of Saltillo Church, leads the deacon ministry conference at BMC.

Leaders rejoice in appeal to small church

Approximately 500 persons attended an all-day training session for leaders of Baptist churches in the northern part of Mississippi with memberships of less than 150.

The individualized training program took place at Blue Mountain College on Saturday, March 30, with two plenary speakers, and training for pastors, deacons, and church program leaders. James Travis of BMC, and Ron Rhymes of First Church, Jackson, spoke to the group.

Harry Phillips, director of missions for Tippah and Benton Counties, said about 75 of his church leaders were present. "This reaches to our area a type of training that we don't normally get," said Phillips, who noted that about 75 percent of the churches in his counties have fewer than 150 members.

"We can't go to Gulfshore or to Jackson, and we have a high percentage of bivocational pastors," said Phillips. "This provides an opportunity for training to our people in northeast Mississippi that we can't get anywhere else."



James Travis (left) talks with Ray Stewart, who is pastor of Locust Hill Church. Travis, Bible teacher at Blue Mountain College, spoke to the Small Church Leadership Training Conference at BMC.

Nat Mayhall, director of missions for Alcorn Association, said that his leaders were "really positive — they were rejoicing at the idea of trying to appeal to the small church." He said 11 of 30 churches in the association were represented.

Chester Vaughn, program director for the Mississippi Baptist Convention Board in Jackson, reported that the success of this conference will cause others to be planned later this year and next year, most likely grouping associations together.

State convention leaders discuss SBC controversy

(Continued from page 3)

reconciliation will take place, and that Southern Baptists might effectively proclaim the Gospel around the world to the glory of God.

Convention resolutions was one sort of political pressure cited by the presidents. In the official statement, messengers were urged to "exercise restraint in filing resolutions."

Pickering said the group was not attempting to stifle discussion. "We only want the messengers to be mindful of the impact their resolutions might have on the convention." While declining to cite examples, the presidents agreed past convention resolutions have been a source of convention differences.

The presidents also called on "those ... who make appointments" and "those who carry out programs ... to be mindful of involving people from a broad range of our constituency."

Pickering said the presidents believe that in the past political

pressures have been brought to bear on those who make appointments and those who administer programs. The political pressures had to do with control of the convention, he observed.

Other presidents said people on all sides of the present controversy feel left out. "We are just asking the responsible parties to be as inclusive as possible," Pickering added. "If we are mindful of balancing our appointments and programs, that will help relieve the political pressures."

The presidents also asked Southern Baptists to remember the convention was created to promote missions, education, benevolent enterprises, and other social services. A correct view of the convention will help alleviate false expectations, one president told Word and Way.

Repeatedly, the presidents denied they came together as a political group. "This group represents men of different perspectives," one participant noted. "We agreed to sublimate

our differences and come together where unity can be found."

Pickering denied any discussion about candidates had taken place. "That was never on the agenda and we haven't discussed the first word about it. We came together to pray and discuss the problems. We didn't defend or attack anyone."

When asked about the seriousness of the SBC controversies, Pickering said the fact that the presidents took the unprecedented action of meeting together indicates they believe the problem is serious. "I hope there won't be a split. We came together to promote healing so we can get about our tasks of missions and evangelism."

While agreeing the controversies are widespread, the presidents noted the emotions seem to run higher in some parts of the country than in others.

Bob Terry is editor of Word and Way, newsjournal of the Missouri Baptist Convention.



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First two black MBC churches are thriving, winning lost

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until 3:45 p. m. Monday through Friday. He spends afternoons and Saturdays in visiting and other church activities.

Francis was a child of migrant laborers. Missionaries came to the migrant labor camp in Homestead, Fla., and he was converted. He has led Bible study on bases in the Philippines, Saudi Arabia, and Turkey. When he went to Maxwell Air Force Base in Alabama, he began working with Milton Boyd in Montgomery. He was licensed in 1978 at Westside Mission.

Christ Temple Mission in Moss Point is the congregation of Eddie Jones. It was started as a mission of Ingalls Avenue Church and met in a part of the building of Pineview Church in Moss Point. Pineview Church and Pinecrest Church merged, however, and Pineview moved out of the buildings in February. Those two churches are now Ridglea Heights.

The people at Christ Temple are enjoying the commodious facilities that were left to them when Pineview moved out. They are in a large community that is made up predominantly of black families living in comfortable brick homes. They have only about five months, however, to come up with \$250,000, Jones says, or they may have to move. The entire facility contains a sizeable auditorium that held 400 on their opening Sunday there, two well-planned education units, a large dwelling, and several acres.

There have been about 40 professions of faith at the mission this year.



Rossi Francis
... Faith Obedience pastor.

On that first Sunday in the large auditorium there were 24 professions of faith. The next Sunday there were six professions, and on Wednesday night there were six more. Jones noted that he has been baptizing two per Sunday.

Christ Temple averages 70 to 75 in worship services and about 60 in Sunday School. Sunday night attendance varies from 25 to 50, and there are about 30 on Wednesday night.

The mission emphasizes youth work, which it calls Super Church. On Wednesday evenings more than 20 youths meet for special programs. This feature was begun with eight or nine young people. Two weeks later there were more than 20.

There are two other preachers in the congregation. One of them, Frank Brashears, is working with the youth. The mission has a softball team that it uses as an outreach effort. About one-half of the young people on the team are not from the mission.

Jones says that if the mission had a bus there could be 60 to 70 more children and young people in the services. They can't buy a bus, however, and hope to raise money for their building. They are hoping to raise \$20,000 of the money themselves and are looking in faith for the remainder.

They now rent the facilities from Ridglea Heights Church for \$350 per month plus utilities. Pastor Jones has his own home, so the parsonage is unused.

Both Francis and Jones say that the two congregations could use a full-time musician in each location (one for each) for three months to teach piano to their children. They need at least one for both, they say.

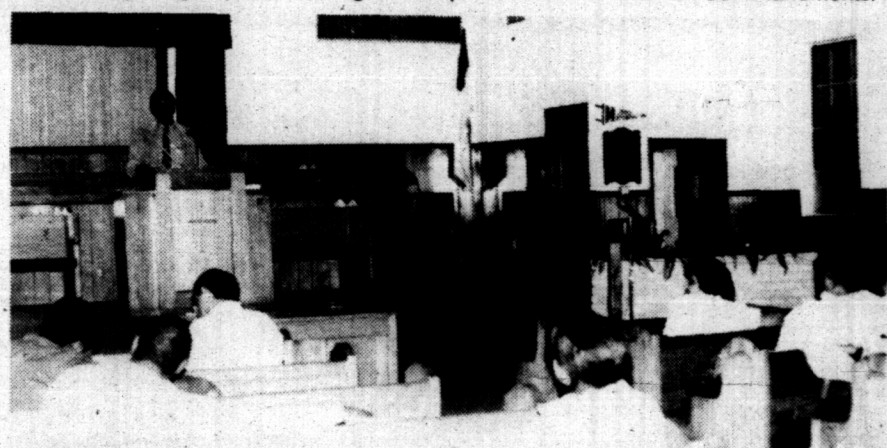
Also Francis says that Faith Obedience could use a van for transportation. And they need summer help for backyard Bible clubs, Big A Clubs, and Vacation Bible School, he added.

In the meantime, Francis and Jones find they have a common interest in being the first two Southern Baptist black congregations in Mississippi. The lean on each other for mutual support. It is a unique fellowship among Mississippi Baptists. No one realizes that more than Francis and Jones. They say, however, that their interest is not in their uniqueness but in serving the Lord and witnessing in their communities.

Christ Temple and Faith Obedience churches could use a bus, a van, a musician to teach piano to their children, and summer helpers for backyard Bible clubs, Big A Clubs, and Vacation Bible Schools.



Frank Brashears, standing right, meets with young people at Christ Temple. On this evening the group was viewing a video presentation of "The Ten Commandments."



Eddie Jones stands before a Wednesday evening congregation at Christ Temple Mission in Moss Point.

Moon tape meeting draws Baptists, two Moonies

Crusader Days planned for North, South

By Tim Nicholas

Hollis Bryant, interfaith witness consultant for the Mississippi Baptist Convention Board in Jackson, announced a session to view and interpret a series of tapes mailed to pastors by the Unification Church and two Moonies showed up.

The meeting, held at the Baptist Building in Jackson last week, drew about 30 Baptists and two representatives of the Unification Church, better known as Moonies, after the name of their leader, Sun Myung Moon.

Said W. D. Kirk one of Bryant's field consultants, of the tapes, "Every doctrine (of mainstream Christianity) is either opposed, confused, or conflicted."

Kirk, pastor of White Oak Church, Magee, told the group during a break in the viewing, "the cults are in a sense the failure of our churches."

Tom Cutts, a Unification church staffer from Atlanta, was one of the participants, uninvited, but made welcome. His parents are former members of a Southern Baptist church. Cutts answered questions about his faith and several terminology differences between Christianity and the Unification Church.

Cutts said the 300,000 videotapes

were sent to ministers of every faith because "we feel a lot of things that have been said about our church are based on not complete information."

Bryant held the meeting to allow a full discussion of the cult and to offer information about how to best witness to Moonie evangelists.

Cutts said his church defines several Christian terms differently. Who is Jesus? "He's a man, but God works through human beings." For instance, Cutts said he believes "God is using (Moon) on a worldwide level as a spokesman for God."

Do you believe Moon is the messiah? "Yes, but you should be one too, living 100 percent for God." He added, "We're not trying to replace Jesus. For me, Rev. Moon is fulfilling the role as the messiah." Cutts said that Jesus gave Moon his mission and "Jesus is working very intimately with him now." Cutts said that Jesus was not the creator himself.

Said Kirk, it takes three things to know the Bible: "It takes a teachable spirit, the ministry of the Holy Spirit of God, and hard work."

He added, "That's what these boys (the Unification representatives) have done — they know their error."

Two special days of fellowship and mission education are planned for Crusader boys at Central Hills Baptist Retreat, one day for boys in the north part of the state, another for those in the south.

The program for the north will be Saturday April 27; for the south on Saturday May 4. The dividing line basically is those counties including and below Yazoo, Madison, Leake, Neshoba, and Kemper are south, the rest are north.

Each program will be from 9:30 a.m. to 3 p.m. and will feature missionaries sharing their work and lives, lunch, and an afternoon of field events, music, and a brief devotional thought. Cost is \$5 per person.

Limited overnight camping is available with each church supplying its own equipment and meals. Additional cost is \$2 per person. Make camping reservations with Dan West, Manager of Central Hills, Box 237, Kosciusko, Miss., 39090.

To make reservations for the Crusader Days, write Crusader Day, Brotherhood Department, Box 530, Jackson, Miss. 39205, phone 968-3800. Deadline for the north meeting is April 24; for the south, May 1.

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Roberts directs mass handbell choir

Truitt Roberts, then minister of music at First Church, Starkville, directs more than 700 bell ringers during the closing session of the 1985 State Handbell Festival at the Mississippi Coliseum in Jackson. The festival was sponsored by the

Church Music Department of the Mississippi Baptist Convention Board. Roberts died of a heart attack the following Saturday. There were 57 handbell choirs which participated in the event. Saturday was devoted to mass ringing, rehearsal, and a concert. On Friday adjudication sessions were held at Oak

Forest at First minister Earnes

Letters to the Editor

Zimmer concert will cap senior adult celebration

Need for information

Editor:

The Mississippi Baptist Historical Commission is seeking information on any preacher who has been pastor of the same Baptist church for 50 years or more. If any one has information about a person with such longevity, please notify the commission at the address below.

Jack W. Gunn
Mississippi Baptist Historical
Commission
P. O. Box 51
Clinton, MS 39056

Not the cause

Editor:

After reading the letter to the editor last week, I feel that I must respond to charges made against the conservatives in that letter.

The writer correctly stated that we are a people of the book. The members of our dear church in Leland are good examples of people who believe the Bible and by faith trust and accept it as our sole authority. The writer also correctly stated that we do not have any of the original manuscripts of the Word of God.

However, I personally do not agree with the writer that those of us who believe that the Bible is inerrant are the cause of the present conflict in our beloved Southern Baptist Convention. He implies that Satan was using the "inerrancy" group as his trap. I would respond by saying that those of us who accept by faith that the Bible is without error in its original manuscripts are the backbone of the entire denomination. This has been the position of grass-roots Southern Baptists through the years. I was raised in a small country Baptist church in Sunflower county, and the Sunday School teachers I had there never doubted that the Bible was without error. We always depended on the Bible and trusted it to be complete and errorless. One Pastor commented recently that if the Bible can not be trusted to be without error, then we cannot depend on any of it! How true this is!!

The writer stated that "inerrancy is untenable and unnecessary." If this is true, how can we trust any of the Bible, and how do we know which portions are correct? If the Bible is not errorless, our entire faith is questioned! No, some of us correctly trust by

faith that the Bible is God's inspired and INERRANT Word to us. We trust and depend on it by faith.

Lastly, I would like to comment that in Dallas, the Body of Christ will not be crucified on a cross of Bibliolatry, but will rather be lifted to higher and greater ground for the Lord Jesus Christ; and Bold Mission Thrust will be a greater success than ever dreamed!! PRAISE GOD FOR THOSE FAITHFUL CHRISTIANS WHO BY FAITH STAND ON THE SCRIPTURE AS BEING INSPIRED AND WITHOUT ERROR IN THE ORIGINAL MANUSCRIPTS!!

Paul Blanchard
Lakeview Baptist Church
Leland, Miss.

Agreements supersede SBC differences

Editor:

One main principle that mediators use in assisting two parties in settling a disagreement is to remind them constantly of the points on which they agree.

All Southern Baptists agree on the importance of our missionary and evangelism efforts. Let us strongly reaffirm our support for our missionaries at our Dallas meeting and rededicate ourselves to evangelism.

As we unite on these points and are drawn closer together, by God's grace, we can settle our differences. (This is certainly not an original idea of mine; I just wanted to re-emphasize it.)

Bruce M. Jones, MD
Columbus

A good neighbor is a fellow whose garden you can view with anticipation instead of envy. — The Jackson (Ala.) South Alabamian

A concert by Christian Norma Zimmer will cap a weekend special called "Senior Adult Celebration Days,"

May 3-5, in Jackson.



The concert featuring Miss Zimmer, formerly a soprano on the Lawrence Welk Show, will take place Saturday May 4 at 10 a.m. at the Jackson City Auditorium.

The celebration, sponsored by the Church Music and Church Training Department of the Mississippi Baptist Convention Board, begins at 7 p.m.

Friday, May 3 at Colonial Heights Baptist Church with a rally. Special guests will be a group called the Joyful Noisemakers, from First Baptist Church, Starkville.

Miss Zimmer's concert the next morning will cost \$6 per person at the door, with a \$1 discount per person for groups of 15 or more. Tickets may be purchased for \$5 per person at the Baptist Bookstore, Maranatha Christian Bookstore, the Music Box in Jackson, other bookstores around the state, or directly from the Church Music Department, Box 530, Jackson, Miss., 39205.

May 5 is a senior adult focus time in various churches.

Book Reviews

LIFE IN THE FIFTH DIMENSION by Bonnie Ball O'Brien and Dorothy Elliott Sample (Broadman, paper, 164 pp., \$5.95)

"God-centeredness releases the individual spirit so that it soars without restraints, although within the bounds of God's purposes." Discovering that "free spirit in Christ" is the theme of this book.

Bonnie Ball O'Brien is a New Mexico author. Dorothy Elliott Sample is president of Woman's Missionary Union, SBC. They have written about such subjects here as burnout, depression, and loneliness, and suggest antidotes. Mrs. Sample, who has earned two doctoral degrees, is a professional psychological counselor and educator; Mrs. O'Brien, in this book, has recorded many of Mrs. Sample's thoughts and experiences.

Life in the Fifth Dimension, says Mrs. O'Brien in the introduction, "the dimension of freedom, seeks to explore those psychological problems

which come to multitudes of people and dwarf their spirits and stifle their energies. It is a practical, biblical, and psychological approach to the increasingly serious and widespread difficulties experienced by many." This book is the WMU Round Table selection for this month. A review of it is printed in April Royal Service — AWM

PUPPET SCRIPTS BY THE MONTH by Margaret Cheasebro (Broadman, paper, 132 pp.) Each of these 25 puppet scripts is based on a seasonal or holiday theme and is introduced by a Scripture passage. There are two for each month, Jan.-Nov., and three for December. Most of them provide humor. All provide learning experiences. Their claim to be "simple enough for children, but deep enough for adults" is quite true. The author, a New Mexican, is news manager of the Aztec Bureau of the Farmington Daily Times, and is an expert puppeteer. — AWM

What is "conservative"?

Editor:

Maybe we've had our terms backward. I've always thought "conservative" meant that one had a concern for honesty, purity of speech, and a Christian spirit. But when those who call themselves by that designation vote to retain a professor known by almost all to be profane, critical, sloppy, and disrespectful, something is wrong. In what respect are such seminary trustees "conservative"?

A lot of Southern Baptists I know are impatient with the entire political mess.

What sort of grounds would the "conservatives" need before they would vote to fire a professor? Oh, I think I know: doctrinal grounds. Behavior is secondary.

Peter Lord has a good word on this: "What you believe is what you do. The rest is just religious talk."

I've always considered myself a conservative. But if they're going to change the definition, I may have to reconsider.

Joe McKeever, Pastor
First Baptist Church
Columbus

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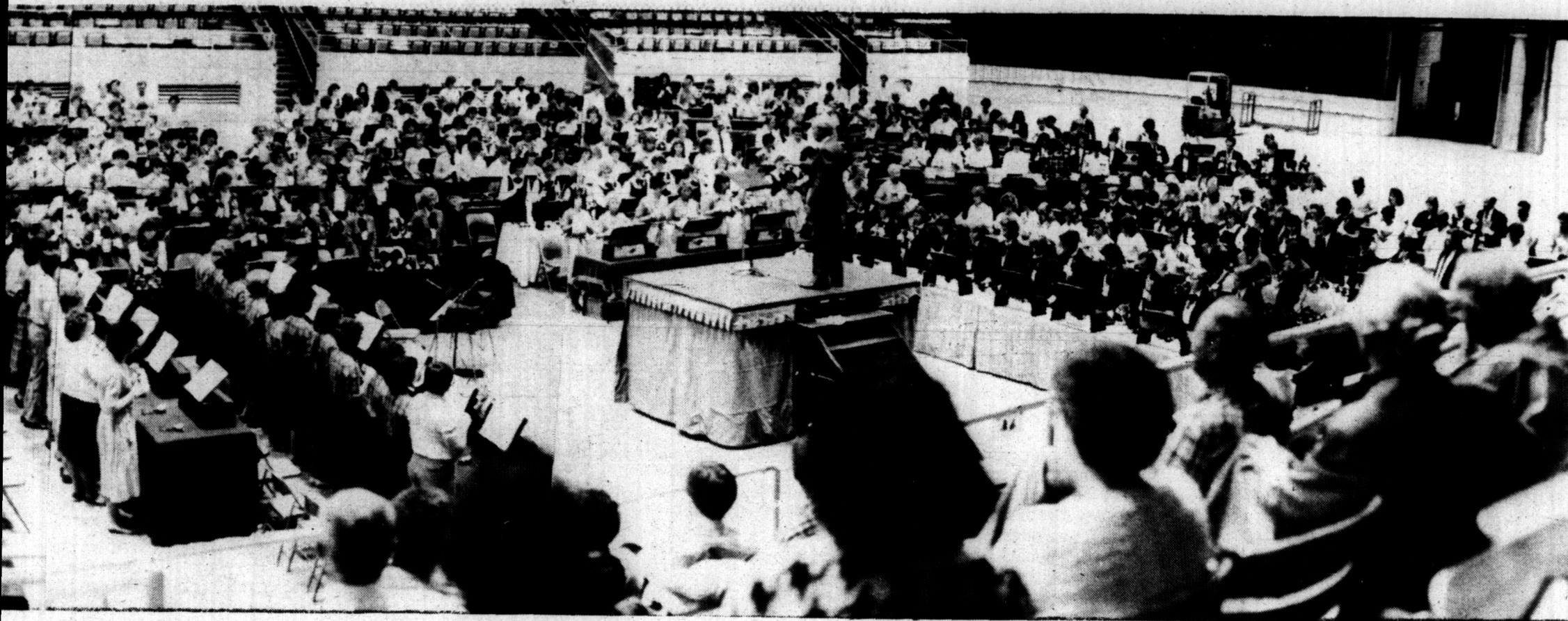
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Forest Church, Jackson. Perry Robinson, minister of music at First Church, Ellisville, was festival coordinator. Jerry Talley, minister of music at Oak Forest Church, Jackson; Farley Earnest, minister of music at First Church, Brandon; and

Roberts were mass ringing directors. Judges were Garyl Anglin, minister of music at First Church, Pascagoula; Phyllis Kirk, Birmingham, Ala.; Lynn Madden, Dauphin Way Church, Mobile, Ala. George McFadin, minister of music at First Church

Horn Lake; Dot Pray, Church Music Department of the Mississippi Church Music Department; and Tom Westmoreland, director of the Church Music Department in South Carolina. (Composite photos by Don McGregor).

Christian Life Commission

In battle for soul of church, it's 'gospel versus culture'

By David Wilkinson

FORT WORTH, Texas (BP) — Southern Baptist leaders from across the country were exhorted to lead their local churches into more effective social action in the name of Christ during the Southern Baptist Christian Life Commission's national seminar.

A line-up of pastors, educators, Christian ethicists, and denominational leaders repeatedly called for renewed emphasis on both evangelism and social action during the three-day conference on "Applying the Gospel in the Local Church."

In a keynote address, Texas pastor Cecil Sherman declared that only when "the gospel defeats culture in the contest for the soul of the church" will Christians be able effectively to respond to life's issues.

Sherman, pastor of Broadway Church, Fort Worth, urged Southern Baptist leaders to measure the success of their churches and their ministries by biblical rather than cultural standards.

The church which "buys into" the world's definition of success measured by growth and wealth "has just become one kind of American growth company," he said.

Sherman called for a healthy blend of emphases on social action, evangelism, stewardship, and education in the local church.

"Holding to half a gospel is not just the sin of the right wing," he warned. "In fact, all of us suffer from small gospels, some of us just suffer more than others."

Similar themes were voiced by J. Alfred Smith, pastor of Allen Temple Baptist Church, Oakland, Calif.;

Carolyn Weatherford, executive director of the Woman's Missionary Union, Birmingham, Ala.; Kenneth Chafin, professor of preaching at Southern Seminary, Louisville, Ky.; Gordon Cosby, pastor of The Church of the Savior, Washington, and T. B. Maston, retired professor of Christian ethics at Southwestern Seminary, Fort Worth, Texas.

Smith warned the Christian community against becoming a "cultural ghetto," which becomes isolated from human needs.

"We have seminaries that prepare us for effective service in the temple in Jerusalem, but do we know how to make it on the Jericho road?" he asked, alluding to Jesus' parable of the Good Samaritan. "Jesus was saying, 'You know how to do serious theological reflection, but you don't know who your neighbor is.'"

Smith's predominantly black congregation, which has attracted national attention for its innovative social ministries, has experienced an increase in conversions rather than the decrease many have predicted, Smith noted.

Weatherford said, "The work of the church, as it acts out the gospel, begins with sharing the Good News of Jesus Christ, but it does not end there. The Good News includes freedom for the captives, meeting needs that are physical, social, and emotional. We must preach the whole gospel to the people."

Chafin, former pastor of South Main Church, Houston, also urged preachers to address biblical truths to personal and social morality.

"We have abandoned our people to a ruthless, sensate, sin-sick society" by failing to speak to the issues, he said. "We must put love of justice and mercy above our personal ambition."

Chafin several times referred to the current controversy within the Southern Baptist Convention and noted in a question-and-answer session that the upcoming convention in Dallas could mark a "turn-around" in the struggle.

Alluding to criticism of his outspoken opposition to the "takeover" strategy employed by a group of fundamentalist leaders in the SBC, Chafin said, "I know what it's like to be a veteran of an unpopular war."

"In our denomination," he said, "it's a greater sin to rock the boat than steal the boat."

Cosby declared that applying the gospel in the local church begins by "being the gospel."

"We are the point in the universe where Jesus affects a breakthrough," he explained. "The first step in becoming the gospel in the local church is being love."

T. B. Maston, for 41 years a professor of ethics at Southwestern Seminary, also emphasized the role of Christians in the working world.

"That's the one opportunity the layman has to dress up the gospel in working clothes," he said. "I don't think there is anything more important than that."

Wilkinson writes for the Christian Life Commission.

African relief package approved by Congress

WASHINGTON (BP) — Congress has given strong approval to an \$800 million African famine relief package and sent the measure to President Reagan for his signature.

The \$800 million package cleared by both houses April 2 represents a compromise between a \$1 billion measure passed earlier by the House of Representatives and a \$685 million figure approved by the Senate. Final House passage came on a 400-19 vote

while the Senate agreed to the conference report on a voice vote.

Most of the compromise funding package passed by Congress involves immediate and reserve food aid for the famine-stricken regions of Africa.

Congress specified that up to \$100 million of the immediate food aid may be spent for inland transportation and that the commodities be delivered by the end of 1985.

Devotional The salt of the earth

By Donnie L. Stewart
Matthew 5:13

When Jesus wanted to impress his followers that Christianity has a very important part in the redemption of the world, he used a simple statement, "Ye are the salt of the earth." Every listener would easily understand this meaning.

Salt was a very important commodity. Without it, life would have been much more difficult and different. Even today, life without salt, in the right proportion, is at least "different." Most of us never think about it in food, for instance, unless it isn't there. Then we notice the importance of it.

Why did Jesus say we are the salt of the earth? Perhaps more reasons than we know, but certainly the following reason would be included:

Salt is a preservative. The hearers would know the importance of salt in keeping food from spoiling. They would therefore, grasp the idea that Christianity would help preserve society.

Salt seasons and flavors. Committed Christians are often described as dull and uninteresting. Just the opposite should be true.

Salt has healing qualities. When Christ referred to Christians as "salt," He must have had in mind for us to heal both the emotional and spiritual hurts of those around us. When problems arise, we either can become a part of the problem or a part of the solution.

Salt is no good until it is used. It needs to be scattered. It shouldn't, however, call attention to itself which it will do if there is too much or should you bite into a "unmelted" lump. Too salty can be worse than none at all. When properly applied, it brings out the flavor.

A little boy was reported as having defined salt as that "... what makes the potatoes taste bad if you do not put it on." What would our world be without the influence of Christianity?

Stewart is pastor, First, Holly Springs.

Home Mission Board acts on ordination, farm crisis

By Jim Newton and Michael Tutterow

ATLANTA (BP) — Directors of the Southern Baptist Home Mission Board have reaffirmed their guidelines on ordination, urged prayer for the nation's farm crisis, and acted on a proposal to establish crisis pregnancy centers.

During their annual spring board meeting, directors also elected new officers, named an executive vice-president and two new staffers, approved a reorganization of the board's missions ministries division, and set up new guidelines for state conventions to qualify for Home Mission Board assistance.

For the second year in a row, the 84-member board reaffirmed its stance that ordination is a matter for local churches to determine and is not a requirement for missionary appointment or approval by the board.

The motion, which passed 39-32, came after an hour's discussion concerning action by the 24-member Home Mission Board executive committee last December granting Church Pastoral Assistance (C.P.A.) to Debra Griffis-Woodberry, pastor of Broadneck Baptist Mission, Annapolis, Md. She was the first ordained woman ever approved for such aid by the board.

In giving the background on the December action, Home Mission Board President William G. Tanner pointed out the executive committee had not violated board policies, guidelines, or process in any way. He reminded the board ordination never has been a qualification for missionary appointment or approval, and the board meeting in March 1984 had reaffirmed this policy.

Tanner also pointed out there was no desire on the part of the board to disregard or be insensitive to a resolution adopted by the 1984 Southern Baptist Convention opposing ordination of women. "We have never purposely aligned ourselves in a position oppos-

ing the Southern Baptist Convention," he said.

A motion asking for appointment of a seven-member committee of board members to study the issue for a year was replaced by a substitute motion to keep the agency's current guidelines in place without change.

Later in the meeting, the chairman of the board's personnel committee, Eddie Rickenbaker of Belton, S.C., said any personnel matters of a sensitive nature in the future would be discussed by the full personnel committee, rather than during the small executive committee meetings.

Board members also acted on a motion to develop crisis pregnancy centers which was referred to the board by messengers at the 1984 Southern Baptist Convention in Kansas City, Mo.

The motion, brought to the convention floor by Calvin Kelly, an Alabama pastor, called for a study of "the need and feasibility of the Home Mission Board's sponsoring additional crisis pregnancy centers in strategically located U.S. cities."

The board's Christian social ministries department reported state convention child care agencies "indicated they are working in this area and feel very positive about what they are doing regarding problem pregnancies and do not see the need for the Home Mission Board to get involved in establishing centers."

However, board members did approve recommendations to sponsor four regional seminars or workshops in 1986-87 "to train or re-train pastors and others in counseling resources related to women with problem pregnancies and also how to assist families of young women with problem pregnancies."

The board voted to provide materials explaining alternatives to abortion for use by associations and churches, to develop a directory of

local resources offering abortion alternatives for pregnant women, and to establish an ad hoc committee to "discuss alternatives to abortion."

The recommendations from the board will be submitted to the 1985 Southern Baptist Convention meeting in Dallas, June 11-13.

Board members also adopted a statement calling on "Southern Baptists across this land to hold up for prayer our farm related families."

The statement, brought to board members by the rural-urban missions department, called for support for the "five million Southern Baptists" who are members of 22,000 congregations which will be directly affected by the current crisis facing family farms. According to news reports, 93,000 U.S. farms are technically insolvent or on the verge of going broke.

In election of new officers, the board selected Travis Wigington, pastor of Bethel Baptist Church, Norman, Okla., as the new chairman, succeeding Jerry Gilmore of Dallas.

In other actions, the board approved a reorganization of the agency's missions ministries division, adding a new position of associate division director, dissolving the present Christian social ministries department, and creating two new departments to deal with Christian social ministries.

The church and community ministries department will relate to missionaries who serve with associations and churches. It also will include the work of the national consultant for the blind and handicapped and the work of literacy missions.

A newly created Christian social ministries centers department will relate to missionaries serving institutions and Baptist centers.

In other actions, the board promoted Bob Banks from vice-president for administration to executive vice-president, and named two new associates in the evangelism section.

Jack R. Smith, state director of evangelism for Pennsylvania-South Jersey, was named associate director of personal evangelism, and Darrell D. King, a Mission Service Corps volunteer, was named associate to the special assistant in spiritual awakening. Smith is a former pastor of First Church, Waveland, Miss.

The board also updated minimum requirements for new state conventions to qualify for HMB assistance.

Guidelines, initially adopted in 1953, were revised to raise the minimum number of churches and church membership needed for a state convention to receive HMB assistance. Old guidelines required a state convention to have 70 churches and 10,000 members of 50 churches and 12,500 members one year before the organizational meeting of the convention.

Newton and Tutterow write for the Home Mission Board.

Staff Changes

Clyde Carraway has accepted the position of minister of music education at Trinity Church, Laurel. He is a graduate of Mississippi College and holds a master of music degree from Utah State University. He and his wife, Mary, have two children.



Chester Masterson has accepted the position as minister of youth and activities, Parkway Church, Natchez. He is a graduate of University of Mississippi and Southwestern Seminary, Fort Worth. Masterson served as associate minister of youth and activities, First Church, Vicksburg, during the summers of 1981-1983. He was recently married to Karen Tullis of Vicksburg.

Paul Wayne Hill has accepted the pastorate of the Southway Church, Brookhaven and will begin his ministry there on May 12. Hill is a native of Bruce, and was licensed and ordained by Pittsboro Church, Calhoun Association. For the past six years he has served as pastor of French Camp Church, French Camp. He is married to the former Norma Thompson and they have one daughter, Amy.

Sam Dowdle has joined the staff of Pleasant Hill Church, Lowndes County, as minister of education/youth.

Gary Permenter will serve as summer youth worker this year at Adator Church, Oktibbeha County.

First Church, Gulfport, has called Roger W. Alewine as associate pastor/minister to senior adults.

Morrison Heights Church, Clinton called James E. Parker as interim pastor, effective March 16. Parker is



a graduate of Southwestern and New Orleans seminaries. He formerly served as pastor in three Mississippi churches: Kilmichael, Oakland Heights and First, Okolona. Parker and his wife, Dorothy Haggard Parker have two children.

He is employed with Olan Mills, in church directories.

New Hope Church, Starkville, has called Hugh Long as pastor. Long is a native of Texas. He formerly was pastor at Enon Church, Clay Association. He and wife, Martha, have been employed at French Camp Academy for the past twelve years.

Revival Dates

Oak Hill, (Prentiss): April 21-24; Sunday, regular services; Mon.-Wed., 7 p.m.; Carey P. Douglas, Wesson, evangelist; Dwight Massengill, pastor.

Trinity, Vicksburg: April 21-25; Sunday, 10:40 a.m., 7 p.m.; Mon.-Thurs., 7:30 p.m.; Carl Savell, evangelist; Richard Lister, singer; Howard D. Smith, pastor.

Pittsboro, (Calhoun): April 24-27; 7:30 nightly; Barry Ward, pastor, evangelist; Fred Bullard, music director.

New Hope Church: April 21-26; Ernest Sadler, pastor, First Church, Wiggins, evangelist; Norman Rester, New Hope Church, Gulfport, music director; Sunday services, 10:30 a.m., and 7 p.m.; Mon.-Fri. at 7:30 p.m.; Jerry Estes, pastor.

First Church, Sumrall (Lamar): April 21-24; Al and Vicki Fike, Sachse, Texas, evangelists; Sunday at 11 a.m. and 7 p.m.; nightly at 7 p.m.; Dennis H. Smith, pastor.

Concord Church, (Yazoo): April 21-24; Sunday services, 11 a.m. and 6:30 p.m.; Mon.-Wed., 7:30 p.m.; Dwight Turner, Goodrum Church, Vicksburg, evangelist; B. B. Neely, music; Tommy Bufkin, pastor.

Union (Covington): April 21-24; youth led revival; Tommy Mitchell, pastor of Liberty Hill, Batesville, evangelist; Bill Mitchell, pastor.

Johns (Rankin): April 21 to 24; Ricky Kennedy, pastor, Meadow Grove (Rankin) evangelist; Tom Jenkins, Hattiesburg, music director; morning and afternoon services on Sunday; 7:30 p.m. Monday through Wednesday; Troy Grubbs, pastor.

Trinity, Carthage: April 21 to 24; Paul Daniel, Community Baptist Church, West Monroe, La., evangelist; Mickey Gentry, First Church, Philadelphia, Miss., music director; Sunday services, 11 a.m. and 6:45 p.m.; weekday services, noon with lunch and 7 p.m.; Ronald Ballard pastor.

Main St., Mendenhall: April 21-26; Sunday, regular services; 7:30 p.m. nightly; George Meadows, evangelist; Lavon Gray, music evangelist; Joann Smith, organist; James Davis pianist; Dewitt Mitchell, pastor.

Glade Church, Highway 15 South Laurel: April 21-26; Roy Myers pastor, Rocky Creek Church, Lucedale, preaching; Don Boone pastor, Immanuel Church, Morgan City, La., in charge of music; services 11 a.m. and 7 p.m. Sunday; dinner on the ground; Mon.-Wed., 10 a.m.; Mon. Fri. 7:30 p.m.

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Brazil's drought region hit by massive floods

FORTALEZA, Brazil (AP)—After more than five years of devastating drought, much of northern Brazil now faces massive flooding caused by continuous rain.

Nearly 300,000 people in at least eight northern states had fled their homes by April 9, according to Southern Baptist missionaries in the area. The Southern Baptist Foreign Mission Board released \$20,000 in early April to aid Baptists and other flood victims to Ceara and Rio Grande do Norte, two of the hardest-hit states.

"The Jaguaribe River is just like an ocean now," said missionary Verla Golston in Fortaleza, capital of Ceara state. "It's covering a huge area. And we have several cities that have been evacuated completely."

She said 133,000 people were homeless in Ceara alone, with the

number rising daily. "It's really serious because even though they're getting a lot of government help, there's too many people," she reported. "And now they're getting malaria and children are dying because of dehydration. They don't have enough tents; they can't get enough in... Some of them (the homeless) are out underneath trees because they don't have any place to put them. They're just out on the road."

Missionaries are buying food for homeless Baptist families in seven Ceara cities and towns. In Rio Grande do Norte, where a reported 20,000 people have lost their homes, missionaries requested \$15,000 April 10 to aid 700 flood victims in three towns with food, medicine, and seed to replace lost crops.

Faces And Places

by anne washburn mcwilliams

James S. Allen

(Continued from last week)

James Stevens (Jimmy) Allen moved to Goodman in October, 1983, as pastor of Main Street Church. Also he is BSU director at Holmes Junior College, which serves a nine-county area. "They really need a Baptist student center," he said, "and a full-time director."

In last week's Record, I was talking about Allen, and the circumstances that eventually led him to Goodman. While in the Air Force, in the Intelligence Service, he had been assigned to Turkey. His duties as special government agent took him through Europe, the Far East, North Africa, and Asia Minor.

Living in Washington, 1961-68, he was ordained as a deacon of Duke Street Church, Alexandria, Va. During those years, too, he did lots of supply preaching.

In 1969 he was transferred to England. "I had all kinds of opportunities to witness to people I worked for, and ones I worked with," he recalls. "Once a person I was investigating made a profession of faith."

Some would tell him they saw a conflict between his work and his Christianity.

"But I would say, 'What's the problem? Jesus socialized with sinners. Maybe there's alcohol where I go, but I'm not drinking it.'"

In England he and Alice joined a church at Lakenheath, the Suffolk Southern Baptist Church, made up mostly of military people. Twice he served this church as interim pastor.

"At one time there were eight licensed preachers in our church. The secretaries of the British and Methodist conventions invited us to preach in their churches. On many Sundays I preached three times, in different churches, Baptist and Methodist."

British congregations sometimes didn't know quite what to think of this exuberant "preacher from the colonies," as they called him, but he remembers that they were friendly, and responsive. In most of their churches the pulpit is on a high platform. "My eyes were on the level with people sitting in the balcony," he remembers.

In one church he came down from his high perch to the level of the congregation and gave an invitation at the close of his sermon. He had not realized that it was not the custom in many British churches to give such an invitation. In answer to questioning looks, the pastor came forward and explained, "This is a custom of Southern Baptists. He means if you want to make an inquiry, you may come forward, and I will confer with you after the service."

In another church, in Cambridgeshire, Allen was sitting on the high pulpit platform. BOOM! The huge pipe organ started, just below him. He nearly fell off his chair. "I looked over the railing, and a tiny old lady was sitting at the keyboard,

making all that noise. She looked up and smiled at me."

Later she introduced herself, "I'm the one who startled you." She and her father had been organists in that church for 92 years. "And she must have been it, for at least 90!"

In 1973 he was offered a position as director of security for Baptist College at Charleston, S.C. To accept it, he would need to retire from the Air Force. That would involve a big cut in pay.

"I felt it was God's will for me, and I asked my wife, 'What have you ever sacrificed for God?'"

She began, "We tithe..."

"Yes, but what have we ever sacrificed for God?"

Considerable time in prayer led them to say yes. He returned to England to appear as witness for the crown in a case he was working on. Within 90 days, he had retired and moved to South Carolina.

Soon he was called to his first full-time pastorate, at Bethel Church, Bethera, S.C. After having been a preacher for 16 or 17 years, he was at last ordained Nov. 4, 1973, at Faith Church, Summerville, S.C.

Within a few hours' credit of earning his B.A. degree, he enrolled at Baptist College. For a time he and his sons, Marc and William, were fellow students. (Now they are both in the Air Force and have three sons.)

"A college course, 'Ways We Worship,' awakened in me the desire to study again seriously. God gave me a hunger to learn." He began looking at various seminaries. "I prayed, 'Lord, send me to Mill Valley, or anywhere, but just not to New Orleans.'" But that's where he wound up. While seeking a master of divinity degree, he was pastor of Valence Street Church, New Orleans.

For three years, following seminary graduation, he was pastor of Scotland Church, Montgomery County. During that time he was a member of the Mississippi Baptist Convention Board.

"I believe God has a plan for each individual. I don't regret my decision to remain in the military service for as long as I did, because God used me there. He permitted me to preach in places where others could not preach." He gave away hundreds of Bibles in Turkey.

"The most important thing I ever did was to come to know Jesus," he told me. "The second most important is to try to live my life every day for him. All those travels and government functions and meeting with famous people was as nothing compared to this."

Baker, Kelly speak to BMC ministers

Blue Mountain College Ministerial Alumni Day was held Friday, April 12, at Blue Mountain. Billy W. Baker, president of the association, spoke in the chapel service at 9:50 a.m.

At 12:30, lunch was served in Ray

Thursday, April 18, 1985

BAPTIST RECORD PAGE 9

Goodgame of Uganda will speak to Baptist medical-dental group

Missionary physician Rick Goodgame will be featured speaker for the annual banquet and fellowship



Goodgame Hospital of Makerere University of Kampala, Uganda.

meeting of the Mississippi chapter of the Baptist Medical - Dental Fellowship, May 2, at First Church, Jackson.

Goodgame is a staffer with the 1,700-bed Mugalo Hospital of

Uganda.

Other guests include J. M. Beckett, a Kansas City dentist and president of the national fellowship; and William C. Gaventa, director of the medical services department of the Southern Baptist Foreign Mission Board.

The fellowship time will begin at 6:15 at the church, with the banquet beginning at 6:45. The formal program is to begin at 7:30. Cost is \$10 per person, which allows medical and dental students to attend for free.

Henry Love, executive director of

the national fellowship, and Ben Nash and Bill Boteler, a physician and dentist, respectively, will tell about special mission projects available.

Reservations need to be made in the office of Lee Cope at 922-0066, or at the state Brotherhood office at 968-3800 by Monday, April 29. Spouses and other interested persons are invited.



Gaventa



Beckett

Former Carey students aid biblical studies program

A group of former William Carey College biblical studies students has undertaken a project to raise more than \$80,000 to provide expanded facilities for the department of biblical studies and church vocations on the Hattiesburg campus.

Plans call for moving the department from the third floor of Tatum Court into the first floor of Lawrence Hall, which is located on the campus' southeast side. The building currently houses Carey's special services department, post office, general services, print shop, nurse's office, and storage. Lebanon Association offices will remain on the second floor of

Lawrence Hall.

Bruce Worrell, project director, said the renovation of the building will provide the department with a chapel, additional classrooms, faculty offices, seminar rooms, a language lab and facilities for the Otis Seal Library for Ministerial Students, which is currently located in a room in I. E. Rouse Library.

The Baptist Student Union would also be moved into the renovated structure.

Worrell may be contacted at Sand Hill Baptist Church, Route 4, Box 115, Richton, Miss. 39476, or by calling 989-2341.

BMC celebrates spring festival

Blue Mountain College celebrated spring festival on April 13. Festivities honored the classes of 1925, 1935, 1950, 1960, 1965, 1970, 1975, 1980, and 1984.

Mrs. Frances Brame Spain, humorist and motivator, of the Blue Mountain College class of 1935, presented the address. Mrs. Spain travels extensively to speak for seminars, banquets and state conventions. She was elected as Baton Rouge, Louisiana's 1984 Lady of the Year. She is a teacher at Spencer College and works in travel and tourism in Louisiana.

An alumnae luncheon was held in Ray Dining Hall in recognition of the reunion classes.

At 3:30 p.m., the spring festival program and coronation of the spring festival queen was held in the Modena Lowrey Berry Auditorium.

"Cinderella," the Blue Mountain College spring production sponsored by the Speech and Drama Department, was presented at 7:30 p.m. in Garrett Fine Arts Center.

Dining Hall. Special music was provided in the afternoon by Eddie Thompson, and also the men's chorus. Special guest speaker for the afternoon was Earl Kelly, executive secretary, Mississippi Baptist Convention Board.

Caribbean Bible program completed

EL PASO, Texas — The first Vacation Bible School program designed specifically for the Caribbean was recently completed at the Baptist Spanish Publishing House in El Paso.

The new material uses a simplified format with story illustrations written by and about Caribbean Christians. Janet Herbert of Alabama designed and wrote the new program during her two year volunteer term in El Paso. In February she was appointed a Southern Baptist missionary to the Bahamas.

Homecomings

Clarke College held its annual alumni homecoming Saturday, April 13. Registration began at 9:00 a.m. followed by a performance by the Clarke College Choir. This performance marked the beginning of the choir's annual 10 day spring tour. Following the performance, alumni met by classes for information and fellowship.

New Hope Church, Vardaman: first homecoming in 38 years; April 28; services begin at 10 a.m.; lunch will be served; special recognition for charter members; A. J. Pace, former pastor, Hattiesburg, morning

message; Kenneth Bailey, Wolfe City, Texas, and former pastors to speak in afternoon; Wayne Fleming, missionary, Mexico, Eddie Knox, Durant, and Marion Lee, Carriere will be in attendance; James Hall, pastor.

Mt. Zion Church, Columbus: homecoming, April 21, 11 a.m.; David Perry, pastor; David Watson, minister of music; covered dish dinner to follow service.

Crowder Church, Crowder: 11th annual homecoming; April 28; 11 a.m.; Lucius Marion, speaker; Joe Muerrier, music; covered dish dinner will follow service; Harvey Sewell, pastor.

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Bolivar Baptist Association Family Ministries organization sponsored a senior adult rally, Feb. 26. The meeting was held at First, Cleveland, with fifty nine persons present. Following the noon meal, entertainment was provided by Rosalie Cole, Pat Bradley, Dot Franklin and Ed Flemmons. The group's next meeting is April 30, First, Cleveland. Lyda Taylor is associational senior adult leader.

Just for the Record



Victory Church, Bassfield, on March 31, dedicated a new pastorium. Kenneth Stringer, director of missions, Covington-Jefferson Davis Associations, was speaker in service held in pastorium after a shared lunch in church fellowship hall. On hand for the dedication were the building committee members W. L. Bagley, Clifford Rutland, Cletus King, Mrs. Emmitt Bullock, Mrs. David Wright, Donald King, and Bill Deen. Others present were contractor L. W. King, and draftsman Hal Daley. Only about fifteen percent of the cost had to be borrowed according to James Lee Bailey, pastor.

Coldwater Church had four children drillers and seven youth Bible drillers. All 11 passed the associational drills, and will advance to the state drills. Childrens drillers were: Billy Thaggard, Marty Hardin, Mark Stovall, and David Moore. Youth drillers were: Penny Thaggard, Marsha Stovall, Andy Hardin, Rhonda Holliman, Bart Moore, Stacey Ely, and Angie Hardin. Coaches were: children's, Ellon Hardy, and Fay Moore; youth, Reuben Moore.

Girls in Action held their annual recognition service for badges earned through Mission Achievement during "WMU Focus Week" at Big Creek Church in Wayne County. Those receiving badges presented by their leader, Mrs. Louise James, were Stephanie Williams, Joni Stevens, Shonda Cooley, Belinda Shows, LaNae McIntosh, Rexanna Ferguson, Sierra Beard, Melody Duncan, Mandy Stevens, and Renee Cochran. Receiving GA banners made in the GA colors with emblems presented to the girls who entered the GA class this year, and had not earned enough achievements to get badges were Mendy Stevens, Sabrina Williams, Rachel Cochran, Marie Adams, and Vanessa Adams.

Salem Heights Church, (Jones), set a new record in Sunday School attendance on Easter Sunday with 406 in Bible study. The church is nearly eight years old. Chris Creel is Sunday School director; D. J. Benson, pastor.

West churches plan community revival time

Community revival services will be conducted in West, April 19-21, at the West Methodist Church. The first service will be Friday, April 19, at 7 p.m., and two services on Saturday and Sunday at 11 a.m. and 7 p.m.

Tom Hawks, pastor of First United Methodist Church, Durant, will plan and direct the music, which will be provided by a community choir and by various groups and choirs invited from nearby churches.

W. Levon Moore, director of missions for Attala Baptist Association, will be the evangelist. Before coming to Attala Association, he served as pastor of First Church, Pontotoc, for 14 years.

Norman E. Harper, Tom Hawks, and Clarence H. Cutrell, are pastors, respectively, of the Presbyterian, Methodist, and Baptist churches in West.

Names in the News

Milton Wheeler, vice president for academic affairs at William Carey College, was recently elected chairman of the Mississippi Association of Colleges' Council on Study and Accreditation. The statewide organization represents all accredited Mississippi colleges and universities and its study and accreditation council, among other matters, reviews all requests by out-of-state colleges to offer courses in Mississippi.

Four young Mississippi Baptist women have been selected for listing in **Outstanding Young Women of America, 1984**. They were Carla Renee Dubose, Hattiesburg; Nay B. Reed, Greenwood; Barbara G. Taylor, Crystal Springs; and Dianne D. Warren, Hattiesburg. This program is designed to honor young women between 21 and 36 who have distinguished themselves in their home, professions, and communities.

WASHINGTON (BP) — Larry G. Chesser, congressional correspondent in the Washington bureau of Baptist Press, has announced his resignation to accept the position of news editor of a daily newspaper in Arkansas.

An Arkansas native, Chesser, 37, will become news editor of the Log Cabin Democrat, Conway, Ark., later this spring.

Joe H. Barber, Jr., vice-president for business affairs at Mississippi College, will preside over the annual meeting of the Southern Association of College and University Business Officers (SACUBO) in Biloxi, April 21-23. Barber has served as president of SACUBO this past year and, following custom, will be elected to a three-year term on the national organization's (NACUBO) Board of Directors.

Barber has been a member of the Mississippi College administrative staff for the past 12 years and is a Certified Purchasing Manager.



Parkway Church recently licensed Perry Simpson, Jr. to the gospel ministry. He is the son of Mr. and Mrs. Perry Simpson, Sr. of Morton. David Holt, pastor, (right) is shown presenting certificate of license. Simpson will begin his ministerial studies in the near future.

Richard P. Butler, 75, a former pastor in Mississippi, died March 11 in Louisiana. He had retired and was living in Denham Springs. Funeral services were held at First Baptist Church, Denham Springs, March 13. Dan Hall, director, Church Music, Mississippi Baptist Convention Board, sang at the funeral. Hall had served as minister of music on two occasions where Butler was pastor — First, Wiggins, and Winbourne Baptist Church, Baton Rouge.

Butler was born at Wesson, Miss., and was ordained at Strong Hope (Copiah) in 1929. During 50 years of his ministry, he was pastor at East Columbia Church, Columbia; First, Wiggins, and at several churches in Louisiana. He was graduated from Mississippi College in 1935 and received the Th.D. degree from New Orleans Seminary.

Graveside services were held at Strong Hope Cemetery at Wesson.

Mississippi Baptist activities

- April 21 Cooperative Program Day (SBC Emphasis) Day of Prayer For Planned Growth in Giving (Stew. Emphasis)
- April 25-26 Associational WMU Officers' Retreat-Session I; Camp Garaywa; 5:30 p.m., 25th-12:30 p.m., 26th (WMU)
- April 26-27 Associational WMU Officers' Retreat-Session II; Camp Garaywa; 7 p.m., 26th-12:30 p.m., 27th (WMU)
- Singles' Retreat; Temple BC, Hattiesburg; 7 p.m., 26th-5 p.m., 27th (CAC)
- Church Drama-Music Conference; Morrison Heights BC, Clinton; 7 p.m., 26th-4 p.m., 27th (CT)
- April 27 Crusader Day; Central Hills Retreat (Grades 1-6, North Mississippi); 9 a.m.-3 p.m., (BRO)

Missionary News

Mark and Cecile Alexander Jr., missionaries to Argentina, are in the States for furlough (address: 1410 Hawthorne Dr., Chesapeake, Va. 23325). He is a native of Chesapeake, Va., and she grew up in Corinth. They were appointed by the Foreign Mission Board in 1956.

George and Robbie Pettey, missionary associates to Nigeria, have completed furlough and returned to the field (address: Box 30, Ogbomosh, Nigeria). They are natives of Philadelphia, Miss., and were employed by the Foreign Mission Board in 1981.

Talitha Edwards, journeyman to Korea, has arrived on the field to begin her two-year term of service as a pharmacist (address: Baptist Hospital, P. O. Box 76, Pusan 600, Korea). She is a native of Grenada. Before she was employed by the Foreign Mission Board in February, she was a relief pharmacist at local drug stores in Grenada.

Dorothy Emmons, missionary to Tanzania, has completed furlough and returned to the field (address: P. O. Box 739, Arusha, Tanzania). A native of Mississippi, she was born in Lake.

Gulfshore staff reunion planned

Gulfshore Baptist Assembly will hold a staff reunion May 3-4 at the Pass Christian facility. All summer staffers who served at the assembly from 1962-69 and 1978-84 are invited to participate.

The main emphasis of the weekend will be a banquet at noon on May 4, according to Frank Simmons, manager.

Registration begins at 6 p.m. Friday night, includes a complimentary continental breakfast, and concludes after the noon meal.

Those who have photos, slides, or other memorabilia related to the Gulfshore experience are encouraged to bring them to share with the group.

Persons wanting to attend should contact the registration office at Gulfshore Baptist Assembly, Henderson Point, Pass Christian, Miss., 39571 and make reservations for the noon meal and overnight accommodations if needed. Deadline for reservations will be May 1.

Converts baptized

CAYENNE, French Guiana — Southern Baptist missionaries James and Jerri Darnell reported the baptism of their first 15 converts. The Darnells arrived in the South American nation in 1983 to open Baptist work. Attendance at their worship services now regularly tops 100.

Revival Dates

Temple (Hinds-Madison): April 24-28; J. C. Renfro, Rankin director of missions, evangelist; John Pullen Singers; James Watts, pastor.

Northward (Gulf Coast): April 25-28; Tom Green of Franklin Creek, evangelist; Myles Dowdy, pastor.

First, McLain (Green): April 26-28; Roger Gilbert, Lucedale, evangelist; Louis Nicolosi, Hattiesburg, music director; services, 7 p.m. with special music; Keith Moore, pastor.

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"I do not think it fair to use CP as a tool"

Cooperative Program is battleground

By Dan Martin

NASHVILLE, Tenn. (BP)—The Cooperative Program, Southern Baptists' unified plan of supporting missions and education, could be seriously damaged by the continuing controversy in the 14.3-million member denomination, key leaders believe.

Former SBC President James T. Draper Jr. warned that the Cooperative Program could collapse if current president Charles Stanley is defeated during the 1985 annual meeting in Dallas.

Draper, pastor of First Baptist Church of Euless, Texas, said "thousands of churches" could withdraw support if a "massive attempt... financed by Cooperative Program funds" and led by denominational executives is successful in denying Stanley a second one-year term.

Stanley, pastor of First Baptist Church, Atlanta, said: "I think Jimmy (Draper) is trying to get people's attention. He is trying to get them to admit we have problems and to be willing to sit down and talk about them. If godly men will sit down and talk about these problems like godly men, we can come to agreement. If we don't and continue to call each other names, we have major problems," Stanley said.

Stanley said First Baptist Church, Atlanta, has doubled Cooperative Program giving to \$250,000 for 1985, and has "made no provision to do anything, whether I win or lose."

He commented the way Southern Baptists "go about facing our problems" could affect the denomination's witness. "The worst thing that could happen is that our witness could go down the drain. It could hurt every church and every pastor if we act in an unChrist-like manner. We can either demonstrate a beautiful example of how Christians can settle their differences, or we can demonstrate an attitude that would destroy our witness for generations to come."

Baptist Press contacted key leaders for response to Draper's comments, including pastors of the five churches which gave the largest amounts to the Cooperative Program, and two pastors from each of the opposing wings of the denomination.

The pastor of the top giving Cooperative Program church, Dan Vestal of First Baptist Church of Midland, Texas, said: "The whole Cooperative Program and mission enterprise of Southern Baptists is based on trust. My greatest fear since the beginning... is that our trust which holds us together is being eroded,"

said Vestal, whose church gave \$944,512 through the Cooperative Program last year. "It will inevitably affect our giving."

Vestal said the church is "committed to the cooperative way of missions and theological education." He added: "The distrust in the denomination is growing, and I grieve and lament about that... Winning people to Christ and building up churches is taking second place. The controversy is possessing and obsessing us."

John Sullivan, pastor of Broadmoor Baptist Church, Shreveport, La., said: "I doubt the Cooperative Program is so fragile it will collapse, but there is no doubt it will be hurt."

Broadmoor Baptist Church, which last year gave \$588,858 as the fifth place Cooperative Program giving church, "has no intention of doing anything other than supporting the Cooperative Program," Sullivan said.

He said the basic issue in the dispute is "more philosophical than theological. The question is: 'Will I support significantly that which I cannot appreciably control?' I think we must get a committee together and begin negotiating our differences. I use 'negotiation' advisedly, because in a negotiation, no one gets everything he wants."

Jim Henry, pastor of First Baptist Church of Orlando, Fla., said he believes the Cooperative Program "is being used by both sides and I hate to see that happen. I have a concern that some would grade spirituality by how much they give. I also do not think it is fair to use it (the CP) as a tool to badger others to take certain positions."

Henry, whose church was ranked third with gifts of \$626,532, said the congregation "has no plans to do anything other than what we are doing. Of course, if we see a deterioration (in the theological stance of national agencies) we would have to consider changes."

Richard Jackson, pastor of North Phoenix (Ariz.) Baptist Church, where the congregation placed second with \$687,500 in gifts last year, said it is his hope contributions will reach the \$1 million level soon.

"Several years ago I was nominated for president (of the SBC)," Jackson said. "I didn't get elected. The next year the church doubled its giving. I don't think the laypeople in the convention want to see missions giving used to hold anything over anybody's head. I think a lot of pastors will be surprised if they try (to withhold CP giving)."

Winfred Moore, pastor of First Baptist Church, Amarillo, and touted as the man who will run against Stanley at the 1985 annual meeting, said the Texas congregation "will keep right on giving just like it has been" regardless of who is elected. The church, which last year placed fourth with \$591,428, will do so, said Moore, "because we are giving to the Lord and to his work."

Adrian Rogers, pastor of Bellevue Baptist Church of Memphis, and president of the SBC for one term (1980), said he is "committed to the Southern Baptist Convention and to cooperative missions. But I have a higher commitment and that is to the Word of God."

He said if he leaves Dallas feeling the "convention has taken a direction away from the Word of God, then we would have to make a decision about how we could place our money so as to be as cooperative as possible without compromise. We have some deep theological convictions and I will not crucify those convictions on the altar of cooperation."

William L. Self, pastor of Wieuca Road Baptist Church in Atlanta, and a leader of the moderate faction, said

the church "did not withdraw funds when the fundamentalists took over in 1979. I am a Southern Baptist by conviction, not by convenience."

He referred to the effort to withhold funding as "manipulation and intimidation. We are a family and families don't do that to one another."

Two other representatives are pessimistic about the future.

"I know of nobody who can bring us together because the issues are so deep and strong," said Bailey E. Smith, president of the SBC 1980-81, and pastor of First Southern Baptist Church of Del City, Okla. "We have two denominations now; we should just admit it and move on."

Smith said the Oklahoma City-suburban church cut CP giving from \$175,000 in 1984 to \$125,000 this year as a protest against a "seminary president who is going around the country on Cooperative Program money trying to defeat Charles Stanley. My deacons said they weren't going to pay for that. I had to work to keep them from cutting it more."

Cecil Sherman, pastor of Broadway Baptist Church in Fort Worth, said he has "given up hope" of a reconciliation. He called the threat to withhold or withdraw funds "intimidation, bullying, and putting a gun to the head of the denomination."

"These 'fundamentalists' have a medieval frame of mind: they are right and everyone else is wrong. I am not willing to create an authoritative arrangement where they know the 'mind of the Lord' and all the rest of us become servile and follow. I would give up my Baptist birthright if I listened to that kind of pious bullying," he said.

Dan Martin is Baptist Press news editor.

May 19 a day of prayer

(Continued from page 2)

for how we use this opportunity. Specifically, we refer to the opportunities that are ours to proclaim the gospel through Bold Mission Thrust, Good News America, ACTS, and other ministries.

The manner in which the present controversies are being discussed among Southern Baptists in many instances diminishes our ability to reflect Christ's love to the world, limits our ability to carry out the Great Commission, and diverts our attention from the responsibilities God has given us.

We believe persons involved with all positions of these discussions are sincere people seeking to serve the cause of Christ. We urge, however, that all participants in the debate reflect the character of Christ in their discussions, articles, and statements. The true evidence that the cause of Christ

is being served is in reflecting his love. "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35)

We are convinced that only God can produce healing and reconciliation and solve the problems that confront us. We urge all Southern Baptists to unite in fervent and continual prayer for our Convention. We call upon the churches of the Southern Baptist Convention to set aside Sunday, May 19, 1985, as a day of prayer for the annual meeting of the Southern Baptist Convention in Dallas, June 11-13, 1985, specifically praying for each other and ourselves: (1) that revival and spiritual awakening will break out among Southern Baptists; (2) that under the leadership of the Holy Spirit healing and reconciliation will take place; and (3) that Southern Baptists might effectively proclaim the gospel around the world to the glory of God.

We urge our fellow messengers to the Southern Baptist Convention to exercise restraint in the filing of resolutions and that discussions be conducted in Christian love.

We urge those in the Southern Baptist Convention who make appointments and those who carry out programs to be mindful of involving people from a broad range of our constituency.

We call attention to the purposes for which our convention was organized as stated in our constitution: "To provide a general organization for Baptists in the United States and its territories for the promotion of Christian missions at home and abroad and any other objects such as Christian education, benevolent enterprises and social services which it may deem proper and advisable for the furtherance of the Kingdom of God."

Ministers' wives called on to pray for unity

ATLANTA (BP)—Ministers' wives across the Southern Baptist Convention have been called to "join together in fervent prayer" for "unity, harmony, and meeting in Dallas June 11-13."

The appeal was issued by Mrs. Ellen (William G.) Tanner of Atlanta, wife of the president of Southern Baptist Home Mission Board. Mrs. Tanner was asked by officers of SBC Ministers' Wives' Conference to be national prayer chairman for the 1985 SBC.

Mrs. Tanner wrote: "It is my heartfelt desire for women of our Southern Baptist Convention to pray for harmony, for love, and for real unity in our convention. Surely, our Lord is not going to stand and wait for us to settle our differences while thousands are dying without knowledge of him each day."

She added: "It is my conviction that if we will earnestly pay the price in prayer on our knees, he will hear and answer our prayer and heal our convention. Let us pray that Christ our

Lord and Saviour will be the victor; that his work of winning and ministering to the world may be carried on; and that we will still be usable in his kingdom work."

Mrs. Tanner has enlisted at least two persons in each state convention to be co-chairpersons for prayer. Each minister's wife will be encouraged to pray for her husband, with a prayer partner, with wives of other staff members, and at the convention in Dallas.

Marjorie (Mrs. Earl) Kelly of

Jackson, Miss., is president of SBC Ministers' Wives Conference. In February, officers of the conference issued a statement asking wives across the nation to pray for "forgiveness, for humility, for unity of purpose, and for renewed power to follow the Lord's command to go into all the world and preach the gospel."

Tickets to SBC Ministers' Wives' Conference lunch June 11 at the Fairmont Hotel in Dallas are available for \$12.50 from Mrs. Martha Garrison, 432 NW 17th, Oklahoma City, Okla., 73103.

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Baptist Record

- Uniform: Faith encounters suffering
- Life and Work: Listen to the Lord!
- Bible Book: God's concern for the lost

God's concern for the lost

Luke 15:1-32
By Bill R. Baker

Employing familiar stories about a lost sheep, a lost coin and a lost son, Jesus illustrates his concern for the lost.

The lost sheep (vs. 3-7). A sheep is lost and the concern of the shepherd is revealed in his diligent search. He goes, "after that which is lost, until he find it" (v. 4). There is no giving up until the sheep is lifted up and returned to the fold. The sheep is lost to security and steerage. As long as he is away from the shepherd the sheep may be attacked by wolves or attracted to wrong direction and whither would be fatal. The lost sheep, when found, is returned to security and steerage.

This is the place of rest for the Christian. When the shepherd finds the sheep he places it on his shoulders. Every person needs a shoulder to cry on and a shoulder to rest on. Jesus Christ, the Great Shepherd of the sheep, has a shoulder big enough and broad enough for all, and still have room for the government.

The lost coin (vs. 8-10). The coin is lost to circulation and utilization; therefore, it is of no use. The concern of Jesus Christ for the lost people is illustrated by this woman's concern for her lost coin. She lights a candle and engages in diligent search. Jesus Christ, the light of the world, has come to search diligently for the lost. When the coin is found it is returned to its place of usefulness.

The lost son (vs. 11-32). The son was lost to family and fellowship. Typical of the sinner, the son decided to go his separate way, apart from his father.

He no doubt leaves in a spirit of exhilaration, thinking of all the sights he might see, sounds he might hear, and appetites he might satisfy. However, he descended from exhilaration to humiliation when he came to himself in a pigsty. He returned to his father where he was received and restored to family and fellowship.

There is a second son that should be observed. The younger son broke his

father's heart while the older son was out of sympathy with the father's heart. There are those who have not deliberately broken the Father's heart, but may be out of sympathy with the Father's heart. There is also a third son. He is the one telling the story — the Son of God. He never broke his Father's heart and was never out of sympathy with the Father's heart.

The activity of the Trinity is graphically displayed in the parable. The shepherd suffering for the sheep reveals the ministry of the Son; the woman seeking the coin reveals the ministry of the Holy Spirit; the father receiving his son reveals the ministry of the Heavenly Father.

Anything and anyone out of proper relationship is lost and God's concern for lost people prompts him to seek and to save. When the lost is found he is returned to security and steerage; circulation and utilization; family and fellowship.

Baker is pastor, First Clinton.

Faith encounters suffering

By W. Levon Moore
Job 3:2-3, 20 to 4:7

The lesson for this week is entitled, "Faith Encounters Suffering." The name "Job" is generally equated with patience. Hardy souls who bear the burdens of life without complaining are often spoken of as "having the patience of Job." Job gave the world a wonderful example of the virtues of patience. Yet, Job's patience was the result of still another great quality — Faith. Without a deep and abiding faith in God, Job would have shown no patience as he dealt with the adversities of life.

Job lived in an era when it was generally believed that the righteous do not suffer, and that all suffering is a direct punishment of God for personal sin.

According to the first two chapters of the book of Job, Job was the most righteous man on earth. He was described as a man who was "perfect and upright, and one that feared God and eschewed evil" (Job 1:1). He was blessed with a large family and much material goods. This material prosperity, according to the religious concepts of the time, was considered an evidence of Job's sinlessness, and God's reward for his righteousness.

The devil accused Job of only pretending to have great faith in God in order to obtain material and physical benefits from life. Satan even challenged God to take away the hedge of blessings which God had built around Job, and watch Job curse God to the face (1:10-11).

In accepting Satan's challenge, God allowed Job to be placed in Satan's power. God believed so strongly in Job's faith and integrity that he was willing to allow him to be tested. Job lost his material possessions, he lost his children, and ultimately he lost his health. His suffering was so great that even Job's wife wanted him to be taken out of it. She admonished him to "curse God and die" (2:9).

In all his suffering, the faith of Job did not falter. He remained true to God, and was later rewarded greatly for his faith. His experience has been a beacon light of hope for millions who have tossed on the sea of suffering. A study of Job's life brings several facts into focus.

1. Suffering is universal

Although Job cursed the day on which he was born, he ultimately came to see that he was not alone in

suffering. All people suffer to one degree or another. For a time, certain individuals appear to escape the malady of human suffering. However, sooner or later, everyone must endure sorrow and suffering which are common to man.

2. Suffering is never easy

No one likes to suffer. Every step possible is taken to avoid pain and suffering. Most medicine cabinets are filled with medications designed to alleviate pain and suffering. Most strong drugs, including alcohol, are taken in an attempt to forget pain or avoid suffering. Many hospital procedures are performed with one objective in mind — to keep the patient from suffering. Even the knowledge that others are suffering does not take away the reality of one's own pain.

3. Suffering is not always due to one's personal sin

Many of us have experienced suffering, grief and sorrow due to our own foolish choices, our human mistakes and our wilful sins. However, many of us have suffered, not due to our own sins, but the sins of others. Some of earth's most godly saints have been called upon to suffer. Even men and women of great faith have encountered untold hardship, material deprivation, and physical hurt.

Even those who demonstrate the greatest degree of faith and righteousness often encounter suffering. Jesus, our Lord, is the world's prime example of this truth. Let us not be surprised when even the best of Christians encounter the severe tests of human suffering.

If you are called upon to suffer, or if someone you love is often the victim of pain's pressure, just remember Job's experience. Persons of great faith and deep spiritual maturity are not immune to suffering.

Moore is director of missions, Atlanta Association.

Listen to the Lord!

By James F. Yates
Amos 7:7-16a

One of the basic implements for the construction of buildings has always been the plumb line. This is simply a weight tied to the end of a string which will indicate a true perpendicular relationship to the earth. By such a device a wall can be tested both during construction and at a later date, against an invariable standard. If the wall leans to an appreciable extent, it must be declared unsafe and thus must either be straightened or torn down.

God stood as a builder, said Amos, to test the character of the nation Israel. The plumb line represented his own revealed righteousness as the standard by which his people must be judged. He would not be arbitrary in his decision concerning its fate. He would first set an absolute standard alongside Israel's deeds. Then he would determine his action by her conformity or lack of conformity to that divine standard. Every generation should behold the plumb line set in its midst, the absolute standard given of God by which humanity is held accountable.

Israel failed to meet the test of God's measurement. Forgiveness of the nation was beyond the immediate hope for prophet and people. God says, "I will never again pass by them" (v. 8b).

Verse 9 describes the nature of the judgment in terms of its effects upon Israel's religious and political institutions. The "high places" and the "sanctuaries," that is, the rural centers of worship and the temples at Bethel and Dan, will be desolate and laid waste.

Desolate does not mean merely abandoned; it means destroyed. Amos was not condemning the high places and sanctuaries of Israel because they violated the law of one sanctuary. Amos condemned them because those who patronized them were corrupt. The worshipers at such places were immoral, intemperate, and selfish.

Judgment would extend to the house of the king (v. 9b). The royal court was condemned along with the places of worship and for the same reasons. The king and his nobles were deeply involved in the abuses which led to the judgment of God. The king in Israel was the representative of God and was to rule for God. His rule was to be marked by righteousness and justice. Jeroboam II had reigned a long time, but his domestic policies had allowed poverty to become oppressive and injustices to flourish. Therefore, God would rise up against such a ruling dynasty with a sword.

Men and nations are still measured by the standard of God's righteousness. While salvation comes through the gift of God's grace, the demands of righteousness are heightened by the revelation of God in Christ. The use of the plumb line is still justified imagery for God's insistence upon righteous living on the part of his children. Judgment awaits the nation or individual who ignores this relationship to the righteous Judge.

Amaziah, the priest of Bethel, detected in the report of this vision a threat against the king and the kingdom as well as his own sanctuary

at Bethel. Amaziah sent a word of warning to King Jeroboam (v. 10). He accused Amos of conspiring against the king in the midst of the king's own people.

After Amaziah reported to the king, he turned his attention to the prophet. Amaziah's command was simply for Amos to get out of the country and take his prophesying with him. He probably knew that Amos was from Judah, so he told him to go back to Judah where he came from. The expression, "eat bread there," may mean simply to live there. Amaziah felt that if he could only get Amos to leave, all his problems would be solved. He thought Amos was his problem when, in reality, his and his people's sins were the real problems.

Amos did not flee. Men of God generally do not flee when trouble arises. Instead, Amos stood firm and answered Amaziah. His reply dealt first with the charge that he was a professional prophet. "I am no prophet, nor a prophet's son," Amos said (v. 14).

He states his profession as being that of a herdsman and a cultivator of sycamore trees (v. 14). What Amos seems to be saying is that he was no professional prophet. He was a herdsman, but God called him to be a prophet. Now he is a prophet and has a message from God. Amos was not trying to evade Amaziah's charge by claiming to be a layman. He was simply stating that his authority came not from man, but from God.

The only reference Amos makes to his call is in v. 15. Amos is saying that the Lord had reached down and taken him from his life as a shepherd, thrust

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